

# SERMON PREACH

ched at Eggington, in the County of Darby, concerning the right use of things indifferent, the 3. Day of August,

1596.

By SYMON PATER, Minister there.

*Fear God, honour the Kinge.*

1. Peter. 2. 17.



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Barnes, and are to bee sold

in Paules Church-yard at

the signe of the

Bible. 1597.

TO HIS LOVING PAR-  
thioners M<sup>r</sup>. F. COOKE, R. POHN-  
SON, W. WALTON, R. KNIGHT,  
L. GYLLYVER & R. SLYGH  
increase of true zeale &

*andles Felicitie* 2

**W**Hen I vnderstoode your attention in  
the hearing of this sermon, & diligence  
in noting certaine principall points, & paines  
in conferring together, reasoning, acquainting &  
sending your collections vnto many your wor-  
shipfull friendes, & at the length vnto the right  
honorable Sir Edmund Anderson knight, Lord  
chiefe Iustice of the common Pleas, with in-  
tent (as I gesse) to make my simple skill liked  
and allowed of them, I thought it my duty to  
accept your endeour very kindly, and to re-  
quite you with procuring the same sermon to  
be imprinted, that all men might giue you de-  
served commendations, and note your names  
amongst the number of vigilant hearers to  
your immortal praise. Thus, not doubting of  
your good acceptance of the same, I end. Eg-  
gington, the 28. of Ianuarie.

*Thurs, Symon Presse*

For if any man see thee that hast knowledge,  
Ec. 1. Cor. 8. 10. 11. 12. 13.

55.



The occasion of  
these wordes  
was this. THe  
Paul as a father,  
had begotten the  
Corinthiās vn-  
to Christ, by  
the preachinge  
of the gospel, vpon  
the suddē there crept in certain, who  
perverted the strait waie of the Lorde,  
seeking to draw disciples vnto theselues,  
and prevailed so much, that they had  
wonnes them to the bent of their bow: for  
some woulde follow this teacher, and  
some that, wherewith many godlye men  
amōg the were soze grieved, & signified  
the sām vnto the Apostle by their letters:  
And with al moved diuers doubts wher-  
of one was, concerning meates sacrificed  
to idoles, wherunto he answereth in this  
chapter, and in this order. First, hee re-  
probeth them, that vppon an overwee-  
ning conceit of their owne knowledge, v-

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sed the same without charitie. Secondly, he declareth that the meate sacrificed vnto Idoles, was of the number of those thinges which are by nature meere indifferent, and of themselves, do neither hinder nor further the salvation of him that vseth them. And thirdly, he reporteth the rashnesse of them, that vse such things to the offence of others, as in this text at large is declared. The sume wher of is thus much, that wee ought so discretely to behaue our selues in our christian liberty, that wee doe not thereby offend our weake brother. The partes whereof are these.

1. The manner how, they vsed their liberty to the offence of others. versc. 10.

2. The Apostles reasons to dissuade them from that practize. vers. 11. 12. 13. which reasons are threefold. The first is drawne from the hurt that is done to our brother ver. 11. The second from the personnes, against whome hee sinneth. vers. 12. And the third hee draweth from his owne resolution. 13.

Now

Now to the first part.

1. The manner how they vsed their liberty to the offence of others.

For if any man see thee that hast knowledge. *sc.* vers. the 10. As if hee had saide thus in plaine termes. There are amongst you Corinthians, some, that so much presse of their owne knowledge that without regard of their weak brethren runne into the Idoles temples, and there eate the meates that haue bene sacrificed vnto Idols, and thereby incourage them by eating to giue the same reuerence to the Idole, which they did, before they were conuerted vnto Christ.

Out of these wordes, If any man see thee. Wee obserue first that a Christian ought to be well aduised in the practise of things indifferent, who seeth him, least hee should offend his weake brother by the want of due consideration: the reason whereof is this, that if hee omitteth this dutie, hee bringeth a curse vpon himselfe which is to heauy for all the world to beare, as our saviour Christ forewarneth. It cannot bee aboided but  
 A 3 that

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that offences will come, but woe bee to him by whome they come. It were better for him that a greate millstone were hanged about his neck, and that he were cast into the sea, then that hee should offend one of these little ones. Luk. 17. 1. 2. Therefore it is very necessarie that wee should regarde them that looke vpon our actions. There are 2. sortes of lookers vpon vs, 1. God: 2. his creatures. God, in every action looketh vpon the intent of the heart, in whose sight nothing is good, except it bee doone in sinceritie and obedience to his will. Deut. 10. 17. 1. Sam. 16. 7. Proverb. 23. 26. Therefore in regard of God, our actions are not well done when they are well done outwardly, but when the fountaine, I meane, the heart is pure and vncorrupt. For no streame is sweete, which cometh from a sower spring.

The second sorte of beholders are Gods creatures. And they are either celestiall, or terrestriall. The celestiall are the angels, who beholde not onely vs in earth, but also the face of God in heaven,  
Math.

Math. 18. 10. And are ready to protect  
 or to punish as executors of his will. Psal.  
 34. 7. & 103. 20. Heb. 1. 14. Which  
 is manifested by Sennacheribs host, & by  
 the deliverance of Eliha besieged in Do-  
 than 2. Reg. 19. 35. & 6. 17. There-  
 fore as thou oughtest by reason of the an-  
 gell to temper thy tongue fro evill words,  
 so oughtest thou to bee carefull of thy ac-  
 tions in his sight Eccles. 5. 5.

The terrestriall creatures that behold  
 vs, are either vnreasonable, or indued with  
 reason. The vnreasonable creaturs, that  
 behold vs, ought to affray vs, lest, as  
 Balaams Ass had a mans voice giue him  
 to reprove the foolishnes of his maister:  
 so these should bee produced against vs as  
 witnesses of our actions which wee haue  
 donne in their presence. For if it bee so  
 that a man ought not to curse the king,  
 no not in his thought, least the foules of  
 the aire betray him: how much more  
 should wee bee affraide, to do any thing  
 against the will of our God, in the sight  
 of his creatures, whether sensles or sen-  
 sible, Eccles. 10. 20. The reasonable

creatures that behold vs on this earth,  
 are diuided by S. Paul into 2. sortes.  
 1. Cor. 4. 9. Wherof the former is cal-  
 led the world. The latter men. By the  
 worlde, hee vnderstandeth the wicked  
 of the world: that as they liue in the world  
 so they delight in and loue the same, ne-  
 ther can like any thing that sutes not to  
 their worldly affections. These men,  
 though they can for their advantage,  
 pretend much holinesse, yet they intend  
 the overthrow of religion, with the prea-  
 ching and practize therof. Now for them  
 no man that hath God and a good consci-  
 ence, to be witnesses of his well dooing,  
 needs to care, but ought to go one, in the  
 same whatsoeuer they say to the contra-  
 rie as our saviour by his workes & words  
 hath taught vs. Math. 15. 12. 13. 14.  
 The men beholders, are either weake  
 in the faith, or strong in the faith:  
 the weake in the faith, are either such as  
 are offended with the vsing of things in-  
 different, or such as are offended with  
 the refusing of the same. The former sort  
 are such as hee perswaped, that the word  
 of



of God and sacraments, are prophaned, where things of their owne nature indifferēt, but heretofore abused in the time of Popery, are vſed. And theſe men had rather flie from the word, then bee preſent to ſee ſuch a ceremonie as the ſurples worne as by experience I knewe 600. men and women flie from a ſermon, becauſe the ſurpleſſe was worne in the ſermon time, ſuch men are indeede weake, for they will either haue Chriſt naked or none of him at all, not conſidering, that the kingdome of God ſtandeth not in any outward thing. Rom. 14. 17, 18.

The weake of the other ſorte are they who bee ſo addicted to the ceremonies, that either they will haue them vſed or els they will not heare the word, nor receiue the ſacramēts. Yea they are reſolved, that the word and ſacramentes are bettered by the ceremonies and made of leſſe force without them. Theſe men muſt haue Chriſt in what garment pleaſeth them, or they will haue none of him at all. Now what muſt a miniſter do in this caſe, ſhall hee, hand ouer head vſe

or refuse the ceremonies? I trowe not. But must teach both these their weaknesse, by declaring vnto them, that the commaunders and bygers of ceremonies are of two sorts, and they haue either of them a severall end of their commaundement. The one sorte of commaunders and bygers are the Pope & his adherents, the end of whose commaundement is to hynde mens consciences vnto the vse of ceremonies vppon paine of dānation. Whea they will not stick to pursue to death such as refuse any one of their ceremonies: & by this meanes many a pooze wretch is dzyben, for feare of one wicked man, to vse such things against his owne conscience, and with the grieuous offence of the weak: both which are intollerable sins, against himselfe that doth the thing, against his weak brother that seeth the thing done, and against Christ the head of the mysticall body. Any one of which offences is sufficient to cause a good christian to resolute with himselfe, never to vse the surplesse or any such ceremony in such a case. For, God forbid that such commaunders

maunders and vizers of ceremonies as are the popes friends, should draw a man into the danger of his owne soule, where as wee are taught rather to obeye God then men, Acts. 5. 29. and to go forward in our calling without feare what man can do vnto vs.

The other sorte of commaunders and vizers are christian princes, and such as are substituted of them, who comādo and vize such things, because no church government can stand without some ceremonies. And it is thought fit by them, that in one and the same region and regiment, one vniforme order should be vsed, which otherwise being left, to the discretio of euerie priuate mā, there would be as great varietie and alteration in ceremonies, as there is in apparell. To prevent which disorder, certain ceremonies are stil retained by the Queens most excellent maiestie (whome God longe preserve) not to binde mens consciences w<sup>th</sup> feare of dānatio, but to traine all her subiects in due obedience, respecting this end, that according to the Apostles doctrine

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Doctrinē, all things may bee done com-  
ly and in order. For as disorder in the  
common wealth is dangerous. So much  
more in the church of God: for thereby  
men are brought from superstition to no  
religion, a thing in these last dayes  
much to bee regarded. But some men  
will aske, what if the things commaun-  
ded by the prince, haue beene heretofore  
abused in the time of superstition, may  
we then vse them with a good conscience?  
I answer yea, if the thing commaunded  
bee one of Gods creatures, when the su-  
perstition is removed and it restored to  
the original without offence to his con-  
science that vseth the same, the people  
beeing taught, the indifferencie of the  
thing, viz, that it is not forbidden in  
the worde, neither by expresse commaun-  
dement, nor by necessarie consequence  
then it may bee vsed, without grudge  
or scruple of conscience. As for example,  
the censours which the conspiratours a-  
gainst Moses and Aaron abused, were  
lawfully made a covering for the altar  
of the lord Numb. 16. And also the bul-  
locke

locke sedd. 7. yeares to bee sacrificed to Baall, was now sacrificed to the lord with the woode of the grove, and by the lord accepted. For the abuse was taken away, the thing was brought backe to his originall, and then vsed in the service of the lord, and not by him reiected. So must wee deale in the practise of thinges indifferent to cut of occasion from them that seeke occasion, that God in al thinges may bee glorified, the prince obeyed, superstition banished, the people edified and the peace of the church preserved. Thus shall the weake of neither sorte, haue any iust cause to be offēded with our vsing of thinges indifferent. And thus much of thē that are weake in the faith.

The other sorte, namely the stronge in the faith, knowe the right vse of thinges indifferent, as well as hee that vseth them him selfe. For as they cannot bee greeued with the vse, so will they not be offended with the want of such thinges. But when they are practised these men remember the obedience due vnto princes, And when not vsed they call to mind  
that

that the woorde of God is neither bettered by them, nor made worse with the want of them. Where a man hath such to looke vpon him, he may without scruple of conscience vse the ceremonies, to shew his obedience to christia princes. Wherefore to conclude, let every man in the vse of things indifferent measure his actions towards his weake brother by charitie; let his charitie proceede of fayth, and his faith abhorre the Pope, & bring forth true obedience to his prince. not so much for feare of punishment, as for conscience sake. So shall hee neither offend his brother, his prince, nor his God. And then needeth hee not to care who seeth him, to practise things indifferent. And thus much of the first obseruation.

If any man see thee. &c. In these words againe our Apostle covertlie giveth a caveat to every mā to take heed to his eies, lest by them hee bee emboldened to imitate such thinges as are wrought in his sight. From whence wee learne, that sinne entereth into our souls by our eyes

etes as light into an house by y<sup>e</sup> window:  
for the eie vieweth the object, and sendes  
it by degrees into the heart; the hart pō-  
dereth vpon the report, yeeldeth consent,  
and setteth the eie on worke to perforce  
the harts desire. And hereof it cometh y<sup>e</sup>  
our saviour Christ sayth, a wicked eye  
castteth out of the hart, and defileth the  
man, Mark. 7. 22. Yea and proceedeth  
further, affirming that he who looketh v-  
pon a woman and lusteth after her, hath  
committed adulterie alreadie with her in  
his heart. Math. 5. 28. Herevppon  
David maketh this earnest praier, turne  
away mine eyes, O lord, from regarding  
vanitie. Psal. 119. 37. Therefore it is  
good for vs, rather then thus to offend by  
them, to plucke them out and cast them  
from vs, Math. 18. 9. which course if our  
greate grandmother Hevah had taken,  
when thez looked vpon the apple, she had  
not so soone yeelded vnto sathan, neither  
incited her husband to doe the like, nor  
intwapped mankind in y<sup>e</sup> vsufferable,  
and yet vnavoidable curse of God, Gen.  
3. 6. The sonnes of God that behelde the  
beautie

beauty of the daughters of men and chose them wiues by sight, not by vertue were a great cause of the general deluge. Gen. 6. 2. David had litle ioy a greate while of that sight of Bathsheba. His sweete meate had very sower sauce, 2. Sam. 11. ¶ 12. *per totum*. Wherefore let everye man bee admonished with Iob to make a covenant with his eyes, not to looke vpon any vnlawfull thing. And if hee cannot rule them, let him plucke them oute that they may not bee an impediment to his soule. And thus much of this seconde obseruation.

That hast knowledge &c. The Apostle here noteth that men of knowledge may abuse the same to the hurt of others and so make that excellent qualicy hurtful to them selues, and to them with whom they converse. From whence this obseruation naturally ariseth, that, that which is commanded in the substance, may be made sinne in the circumstance. For God will haue all our actions to bee suitable to his will, both in matter and forme, otherwise they are not good in his sight.

For



For it is not enough to doe that which he  
commandeth except we doe it as he com-  
maundeth the same to bee done. Moses  
& Aaron are commended, not only for  
observing the commaundement, but also  
because that as the lord commaunded Mo-  
ses & Aaron, even so did they, Exod. 7.  
6. Our saviour Christ (when hee had  
washed his disciples feete) biddeth them,  
not only to doe that which hee had doone,  
but also as hee had done, Iohn. 13. 14.  
15. For as well the forme as the matter  
must concur in everie action. Wherefore  
if you marke it, you shall perceiue that  
every thing hath his limitation. Out of  
which compasse vertue is turned into  
vice, as for example alms deeds, prayer &  
fasting, are commaunded and commen-  
ded by Christ Iesus, yet may they bee  
wrought & not be acceptable vnto God,  
as our saviour manifestly declareth, Mat.  
6. from the 1. verse vnto the 18. for there  
we may see, that if he who giueth almes,  
cause a trumpet to be blown before him,  
or desire to bee seene of men, or to bee  
praised of them, hee is gone out of the  
B I compasse

compasse and hath lost his reward. Prai-  
 er is commended likewise and the forme  
 thereof set downe: but hee that praieth,  
 must not run into the streetes and open  
 places to bee biewed and pryed of men,  
 neither may hee vse vaine repetitions, as  
 the papists, nor much babling as the hea-  
 then. Fasting also is a preparatiue un-  
 to many vertues, but yet a man may nei-  
 ther looke sower, nor disfigure his face  
 to bee seene of men, nor thinke to make  
 God indebted vnto him for his fasting, as  
 though hee had neede of it. Knowledge  
 in like sort is commanded in the scrip-  
 ture, and wee are commanded to cal af-  
 ter knowledge, to cry for vnderstanding,  
 to seeke for it as for silver, and to search  
 for it as for treasures, Pro. 2. 3. 4. yea  
 and to account our selues happye when  
 wee finde it, for ignorance is very hate-  
 full vnto God and hurtfull vnto mē. Yet  
 for all that, knowledge must keepe her  
 selfe within her bonds, she must not puffe  
 him vp that possesseth her, she must haue  
 charitie her companion and guide. And  
 howsoever she may shew her selfe in her  
 dimensions

dimissions vnto her acquaintance, yet vn-  
to strangers, that is, the ignorant, the  
must make her selfe knowne by little and  
little, as they are able to receiue her to  
their edification, and not to their destruc-  
tion. For she must bee to the ignorant  
as milke to babes. To the weake, as  
herbes to sickly stomackes, and to the  
strong as stronge meate for men. And  
to every one as they are able to abide her,  
that at the length, by her they may bee  
wonne vnto the lorde. For haue her they  
must in some measure, or els heauen  
will bee no habitation for them. For  
knowledge is the mother and daughter  
of faith. And is so associated vnto faith,  
y none can be saved but such as beleue  
and come to the knowledge of the truth.  
1. Tim. 2. 4. 1. Pet. 1. 9. And what should  
I say more, the case is clear. Whatsoeuer  
thou dost, be it neuer so good in substance,  
yet maist thou marre it in circumstance. Be  
it neuer so holy in the matter, yet maist  
thou so soile it in y manner of doing, y the  
lord may iustly adorne it, though he haue  
comanded thee to doe it, because it is not

done as hee commandeth. And thus much  
of the third obseruation.

Sit at table in the Idols temple. Our  
Apostle woulde haue the Idolatrous  
place and persons auoided, as where and  
among whome no good can bee gotten to  
a mans selfe and much euill may bee sus-  
pected to come thereby. For often it  
commeth to passe, that with whom wee  
converse familiarly in worldly thinges,  
by him wee are drawne, either from our  
profession, or from the former zeale, wee  
were wont to haue there in, besides the  
corruption of our maners. Whereby we  
are taught this necessarie lesson, to be cu-  
rious of the place and company we keep,  
lest wee corrupt our sayth and defile our  
maners. For hee that toucheth pitch shal  
be defiled therewith, which the lord  
forelaw and therefore made this procla-  
mation by the prophet, departe, departe  
ye, goe out from thence, and touch noe  
uncleane thing, goe out of the midst of  
her, bee cleane pee that carrie the ves-  
sels of the lord, Isa. 52. 11. And this cau-  
sed our Apostle to vyge a seperation be-  
tweene

twene the godly and vngodly. 2. Cor. 6.  
 14. 15. Lot must packe out of Sodome  
 Gen. 19. 17. The congregation of the  
 Lord must seperate themselues from the  
 tents of Corah, Dathan and Abiron,  
 Numb. 16. 26. Ichoshaphat is won-  
 dered at by the prophet, that he wil helpe  
 the wicked and like their company that  
 hate the lord. 2. Paral. 19. 2. What doth  
 all this teach vs, but that wee ought to  
 bee curious with whom wee keepe com-  
 pany, lest thereby wee not only hurt our  
 selues but offend the Lord. But some  
 men will say, doe yee absolutely condene  
 accompanying with the wicked? I aun-  
 swer no. For as a Physicion may bee in  
 the companie of the sicke, having this  
 end to heale them, so may a good man  
 bee in the assembly of the wicked, having  
 this purpose to win them vnto the Lord.  
 So Christ kept company with the publi-  
 cans and sinners, not allowing of their  
 life, but perswading them to amend-  
 ment. And when hee was carped at by  
 the malicious, hee defended his dooings  
 by three arguments. The first vnto one

from the neede y<sup>e</sup> the parties had of him with whom hee conuersed. The seconde hee draweth from the dispositiō of the Lord, who is moze delighted with mercy shewed in the conversion of a sinner then with all other sacrifices. And the third argument hee draweth from the end of his office, which was to call sinners to repentance, Math 9. 12. 13. Therefore in such cases wee may lawfully keepe company with sinners, without hurt vnto our selues, and with much profit vnto them. Otherwise wee ought to obserue the generall doctrine to bee curious of the place and persons with whome wee keepe company, lest we hurt our selues and doo them no good. And thus much of the fourth obseruation.

Shall not the conscience of him that is weake bee boldened to eate, &c. Our Apostle foreseeing that small offences woulde grieue and perplex the weake, admonisheth the Corinthians to haue a special regard not to trouble such consciences with the abusing of their knowledge. Fro hence we learne, that such as make  
conscience

conscience of every thing which they do, must circumspectly bee dealt with, lest they bee led out of the way, or bee driven to dispaire by a matter of it selfe of small importance. For there are some that yeeld themselves so humbly unto the word preached, that when any thing is denounced, their hartes melteth & their flesh trembleth. And though it bee not applyed by the preacher, yet they apply it very strictly unto themselves. And if any fault whereof they are guilty be amplified, or a comfort not presently ministered, they are in the horrors of death, & brought almost into desperation. Now because these are the best people, and the nearest to the kingdome of God, Psal. 51. 17. Isa. 66. 2. Math. 11. 28. We ought to bee most carefull of them, and to remove all stumbling blockes out of their way. As for example, if they haue a great zeale but not according to knowledg we must gently and charitably instruct them without wrangling disputations: As wee are taught, him that is weake in the faith receiue vnto you: but not with con-

¶

troversies of disputations, Rom. 14. 1.  
 And if hee, ( by the subtilty of Satan )  
 bee ppebented with a fault ( as who is free  
 from falling ) we must not aggravate or  
 amplify the same, but follow that rule  
 which the holy ghost teacheth. Brethren,  
 if a man bee fallen by occasion into anye  
 fault, yee which are spirituall, restore  
 such a one by the spirit of meekenes cōsi-  
 dering thy selfe, lest thou also be tempt-  
 ed. Beare yee one an others burthen &  
 so fulfill the lawe of Christ, Gal. 6. 1. 2.  
 Wee which are strong, ought to beare  
 the infirmities of the weake, and not to  
 please our selues. Rom. 15. 1. For if  
 it bee David that hath sinned, tell him  
 but of it, and hee will confesse it, and be  
 woe at the heart for it, thou needest not  
 to dwell much upon it. And if it be Pe-  
 ter that hath done amisse, let Christ but  
 looke backe upon him, hee will goe out  
 forthwith and weepe bitterly. There-  
 fore such tender consciences, must choise-  
 ly bee dealt withall, lest they be swallow-  
 ed up of over much sorrowe. And thus  
 much of the fift observation.

A. M. 1600

Those



Those things that are offered vnto  
Idoles. Our Apostle in these wordes  
maketh it evident, that there is a 2. fold  
eating of that which is sacrificed vnto I-  
dols. For one man hath knowledge, and  
thereby is instructed, that the meate  
which hee eateth hath bene sacrificed to  
Idoles, yet is neither bettered nor made  
worse thereby. An other man that wan-  
teth knowledge, maketh conscience of  
the meate and thinketh that it is much  
bettered by the sacrificing, and so his  
conscience being weake is defiled. Ther-  
fore the Apostle restraineth the former  
from vsing his liberty, vntill the latter  
be further instructed, in the right vse of  
such things. From whence we may draw  
this doctrine: that a man, who either  
hath or wanteth knowledge, may by the  
vndiscreete carriage of himselfe, in the vse  
of things indifferent, make that sinne,  
which God hath neither commanded nor  
forbidden in his worde. Hee that hath  
knowledge may sinne one way, that is,  
by vsing his liberty, to the offence of an  
other christian that is weake. Unto him  
therefore

therefore, it must often be inculcated, destroy not the worke of God for meate sake. All things indeede are pure, but it is evil for the man that eateth with offence. It is good neither to eat fleshe nor to drinke wine, nor any thing whereby thy brother stumbleth or is offended or made weake, Rom. 14. 20. 21. Therefore he offendeth God, that wittingly and willingly giveth offence vnto the weake, by the vsing of things indifferent. Now he that wanteth knowledge may offend in the vse of thinges indifferent three waies.

First, if he vse the same vnto an other end then for which it was ordained of God. As if a man vse this meate & refuse that, vse this garment, and refuse that, thinking thereby to please God, he indeede sinneth against him. For hee must vnderstand that the kingdom of God is not meate and drinke; but righteousnesse & peace, & ioy in the holy ghost. For whosoever in these things serbeth Christ, is acceptable vnto God and approved of men. Rom. 14. 17. 18. For every creature

ture of God is good and none to be refused, if it bee received with giuing of shankes. 1. Tim. 4. 4. Wherefore he that inventeth an holper vse of Gods creatures then that wherunto they were ordained, both as it were set God to schoole than which, what can be more malapartly done. Isa. 40. 13. 14. Secondly they that want knowledge may offende in the vse of things indifferent thus: as if they haue a resolute opinion, that the vse of such things offendeth God, and yet will go on in the practise thereof, against their owne conscience, they indeede, greuously offend against God. For to him that iudgeth any thing to be vncleane, to him it is vncleane, Rom. 14. 14. And if a mans owne conscience condemne him of disobedience, who can absolue him, 1. Io. 3. 20. And thirdly hee that wanteth knowledge, may offend his God thus, when hee proposeth a thing by himselfe to bee done, and doubteth whether hee shall doe well or ill in the doing of the same, yet for some outward respect hee puts the same thing in execution.

cution. For hee that doubteth is condemned if hee eate, because hee eateth not of fayth. And whatsoever is not of fayth is sinne. Rom. 14. 23. Therefore in the name of Christ Iesus, let both strong and weake looke warely to their actions, that they offend neither God, their weake bretheren, nor their owne consciences. And thus much of the first parte.

The second part containeth the reasons to mooue men to bee circumspect in the cariage of themselves in the matter of things indifferent. Whereof the first is this that hee that omitteth this dutie shall cause him to perish for whome Christ died, verse 11. the second extendeth it selfe vnto the persecuting of Christ Iesus for whatsoever is donne vnto any one of his church, he taketh as donne vnto himselfe, vers. 12. And last of all hee that omitteth this duty opposeth himselfe against Pauls resolution who was guided by the spirit of God. And thus much at this time. Let vs pray &c.

